

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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VOL. XX.

RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for sabbath reading. The news-paper form contains one page of additional space which will be filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 21, 1836.

For the *Intelligencer*

TOUR IN SWITZERLAND.

LETTER II.

Passage of the Simplon:—Valley of the Rhone:—Influence of papal religion on prosperity.

After taking some refreshments, we resumed our seats in the carriage. We were now a little more than half way from Domo d'Ossola to Brieg our proposed halting place for the night, on the Swiss side of the mountain, the whole distance being a little more than forty miles. Thus far we had been somewhat exposed from the fall of stones, &c. occasioned by the heavy rains and the badness of the road, which in some places was so much washed as to render passing difficult; but our danger had been slight. This was to come. A few minutes after leaving the village of the Simplon, the rain turned to snow, and we now found ourselves in the midst of a furious snow-storm near the summit of the

Alps. The snow in the road increased in depth till it lay from twelve to fourteen inches deep. We began now to be apprehensive of slides, and it was not long before the danger showed itself in a sensible form. On rounding a small eminence, we perceived just before us a number of men clearing the road of the snow that had slid down from the heights above and blocked up the passage. We were now in no enviable situation. Below us on our left was a deep gorge, the bottom of which lay hundreds of feet beneath the road, and the descent was almost precipitous and entirely unbroken. The road was but just wide enough to admit a single carriage, and protected only by low pillars of stone placed at intervals of about thirty feet. Before us lay the deposit of snow made by the slide that had taken place a few minutes before. Above us, on our right, rose a steep mountain covered with snow, and ready at any moment to send down a fresh avalanche. To turn back was impracticable from the narrowness of the road. Here we remained a long half hour, where a slide of snow striking the carriage would have inevitably swept it down the precipice below; or if falling near us only could have been scarcely less disastrous in its consequences; for the frightened horses, prevented by the piles of snow from going forward, would beyond a doubt have leaped sideways down the steep. Providentially, before another slide took place the road was cleared sufficiently to enable us to pass, and we were again safely on our way. We had proceeded but a few hundred yards however, before we were again interrupted in our progress. An immense avalanche had fallen a few minutes before and filled up the road for ten or fifteen rods with as many feet of snow, ice and earth. Again we were compelled to wait till a passage could be cleared, in comparatively little danger now, however, for we had stopped sixty or a hundred feet from the sides of the ravine down which the avalanche had made its way. While waiting here impatiently for the clearing of the road, we were suddenly startled by a roar like thunder from above. The men fled for their lives; the horses sprang forward and were with difficulty kept in the road; and we, forgetting all personal exposure, leaped forward to gratify your curiosity to see a falling avalanche sweep ruinously along within a few yards before us. But we were heartily disappointed. The avalanche, which, if it had fallen further, would undoubtedly have detained us during the night on the summit of the Alps, was checked in its descent about a hundred feet above the road. And now, as our excited curiosity partly gratified, began to abate, we sat with great impatience, fearing every moment that the avalanche, a part of which was in sight, and which hung suspended, by what we knew not, just above us, would be undermined by the brook that ran beneath and descending, at least block up the road for the night, even should no other greater evil ensue. The road, however, was after two tedious hours had passed, partially leveled. With an anxious eye turned up,

wards towards the mass of snow and ice and earth that hung above us, we passed the course of the ravine and the remains of the former slide, and took shelter just below in one of those rude huts erected as places of refuge, from the cold and storm, the violence of which had now somewhat abated. Here we found other travelers with some mountaineers, striving by songs and wine within, to forget the severity of the weather without. Our carriage was still to be got over the snow which was yet four or five feet deep. With the united forces of six horses and eight or ten men, it was with some difficulty brought over. And now our descent was rapid and almost uninterrupted. The effects of the copious rain that had fallen the last few days were still visible. Slides of earth and stones were occurring frequently, and immense heaps of rubbish lay on either side of the road, apparently but just cleared away to allow the passage of carriages. In one place we noticed a large quantity of earth which had brought down with it three large trees—roots and all; and what was very remarkable, the trees retained their upright position till arrested in their progress by the barriers of the road. With one wheel shod, although the descent was regular and moderate, we wound our way down the successive galleries backwards and forwards at a rapid pace; now looking up almost perpendicularly to see where we had just before passed—and then endeavoring to trace the zigzag route almost immediately beneath our feet, yet to be reached only by miles of meandering. Soon the deep valley of the Rhone opened upon us, smiling with verdure and dotted with villages, hamlets and chalets; steep mountains on either side compressing it into very narrow limits. We arrived a little after sunset at Brieg—a small town in the canton of Valais, grateful, I trust, sincerely grateful for our preservation—and, will it be believed, rejoicing that we had seen the Alps in all their terror. The danger over, the mariner dwells with delight on the storm, the rocks, the sands that threatened to send him to sudden destruction; the soldier, on his battles and his wounds; and, may I add, the Christian, on his temptations and trials, resisted, supported and improved. And to pursue the thought still farther, will not the home-arrived wanderer in heaven,—the triumphant soldier of the cross—the crowned servant of Christ, think then of his perplexities, his fierce conflicts, his seemingly overwhelming trials here below with joy, with triumph, with gratitude to Him that so ordered all his paths in wisdom? And should not the consideration be a strong, a sufficient motive for us to receive patiently the yoke put upon us—resist manfully the temptations that assail us; that, toils endured here—hardships undergone—dangers encountered—sufferings borne during the brief scene of our probation will be subjects of glad, grateful recollection, and will furnish us with sources of unceasing joy in the bright world of rest and blessedness—of glorious reward that shall never elude us.

Our course on leaving Brieg the next morning, lay down the valley of the Rhone. The valley is narrow and flanked by high, precipitous and rugged mountains. The river is small but rapid, and receives, a few miles from Brieg, the Visp—a stream nearly or quite as large as itself. Chalets, cottages, hamlets and towns variegated the valley, and its soft and gentle scenery presented every where a striking yet pleasing contrast with the bold and rugged aspect of its mountainous barriers. In the upper part of the valley, the ground was mostly appropriated to pasturage. As we descended the vine presented itself, with the apple, cherry and pear tree; and the declivities were covered with forest trees of various kinds. Wheat, rye and corn of a sickly hue were also observed. The valley appeared to have suffered much from slides of earth and rocks from the mountains above: in one place it had been filled a considerable distance to the depth of twenty

feet. At Martigny, a small village about forty-five miles from Brieg and twenty from the head of the Lake of Geneva, the valley turns almost at right angles to the north. As it approaches the lake it gradually widens and its high mountainous walls rise with a gentler ascent and clothe themselves with continuous verdure. The towns are small but frequent throughout the whole extent of the valley. Sion, the largest, and the capital of the Canton, contains about three thousand inhabitants. It is surrounded by a deep moat, and defended by ramparts and high walls. The streets are clean but narrow and irregular. The architecture is indifferent. The cathedral is a Gothic structure, but contains nothing of interest except some ancient Roman inscriptions now almost effaced. At Turtman, a small village about midway between Brieg and Sion, a fine cascade drew us about half a mile from the road. The body of water, which is not very considerable, pours down a precipice about a hundred feet in height at a single leap. Near the bottom, the water is received by a shelving rock which shoots it out in graceful curves a great distance in a horizontal direction. About four miles north of Martigny is the celebrated fall of the Pissevache. The fall is 280 feet. The quantity of water is considerable—at times quite a river. It is thrown by a smaller fall above some distance over and beyond the verge of the precipice, and falls to the bottom in one unbroken mass, except so far as scattered into mist by the resistance of the air. Apart from the surrounding scenery, it far surpasses the far famed falls of Tivoli and Terni.

The canton Valais is one of the largest in extent of the Swiss confederation. It is less populous, however, than most of the others. The number of inhabitants is supposed to be about 64,000. The language spoken by the inhabitants is, in the upper Valais, a corrupt German, and in the lower Valais a broken French. The religion is Romish in both parts of the Canton. The degradation generally consequent on the prevalence of the Romish Faith is not here so apparent. Certainly there is a striking contrast between the inhabitants of the different sides of the Alps, and much to the advantage of the Swiss. Still the difference is not less perceptible between the Catholic and Protestant Cantons. A traveler may determine almost at a glance, whether he is in one or the other, and when he passes the boundaries between them. The appearance of enterprize and thrift, the neatness of the dwellings, yards and fields, the order and richness of the farms indicate to him at once that he is in a Protestant Canton; while the signs of decay, the evidences of remissness and sloth too clearly evince the prevalence of the papal religion. So true is it that the prosperity as well as the morals of a people are vitally dependent on the nature of their religion. The Romish religion is a corrupt religion and its influence is a corrupting influence. It wrests from man his highest and noblest prerogative—the right of thinking and judging for himself, in matters of conscience; and thus treads down and destroys that spirit of independence and freedom which is essential to energetic effort. It fosters laxity of morals; and thus induces all those evils which enervate and degrade men. Truth, virtue and happiness are bound eternally together by the ordinances of heaven; and a faithful history has attested the reality of the union in the long list of evils it records as the consequences of a false faith and a corrupt morality.

For the Protestant Vindicator.

CANADIAN VICAR GENERAL.

Among other important facts, which illustrate the unchangeable character of Popery, and the universal family likeness of its priestly craftsmen, one circumstance I have not seen in the Protestant Vindicator. Not

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long since the Vicar General of Upper Canada was a man named O'Grady. How long he had carried on his iniquities is unknown; but the final discovery unfolded wickedness so atrocious, that even the Romish Prelate, M'Donough himself, who is just such another adept in Jesuitism as Dartigue of Montreal, could no longer preserve him from merited infamy. His brother constituted, in some measure, an obstacle to that facility of incestuous intercourse with his sister-in-law which he was determined to possess. Accordingly that Vicar General of Upper Canada, O'Grady, issued simulated action for debt against his brother, and cast him into prison, that he might have uninterrupted access to his brother's wife. The Protestants understanding the facts, and not having the fear of M'Donald, and O'Grady, and Pope Gregory xvi. before their eyes, raised such an unappeasable uproar, that O'Grady was obliged to quit bearing confessions and singing mass; and the Papists of Upper Canada have not that miscreant any longer to rob them of their labor, and to pollute them at confession. Are your Vicars General on the South side of Lake Ontario like O'Grady of Upper Canada?

TORONTO.

A DEVOTIONAL SPIRIT.

If we profit by all meetings, it is in proportion as a devotional spirit pervades them. I found this remark upon the whole Church of God. If we begin with ages before the flood, we find there was Enoch, who walked with God, he was a man of a devotional spirit. If we look at the character of the father of the faithful, after God had called him, he was a man of intercession. If we look at the man after God's own heart, he was distinguished by a devotional spirit.—The prayers as well as the songs of David have been the delight and instruction of the Church ever since his days. If we come to the age of the prophets, we find that he who had wisdom above all others was, while in the court of idolatry a devout man. If we come down to those whom our Lord especially honored, we find them to have been devout Simeon and devout Anna, who were daily in the temple, waiting for the coming of the Lord Christ. If we look at the Gentiles whom the Lord particularly distinguished, devout Cornelius stands prominent. And if we advert to him who attained to more spiritual revelations than were ever vouchsafed to any other individual believer, we find him to have been the man who said, I was in the spirit on the Lord's day. Is it not an error in the church at the present day, that while its members exhibit none too much of an outward zeal and labor for Christ, they cultivate by far too little of a devotional spirit, either to fit them for acceptable and successful labor, or to secure their own sanctification? True zeal for God is kindled by fire from his altar. The heart is sanctified pre-eminently by communion with the Holy One.

THE VIOLET.

Hast thou passed by the hedge-row at even-tide? and has a delicious fragrance been all about thee, and thou knowest not whence it came? Hast thou searched and found the sweet violet, hidden beneath its leaves, know that it was that which gave its odours to the air around thee? Thus, my child, should the Christian make sweet the place of his good deeds; and thus in all humility, should he endeavor to remain unnoticed himself. When thou seest the hungry fed, and the naked clothed, the sick man visited, and the

widow comforted—search and thou shalt find full often that the Christian hath been there, constrained by the love of Christ.

From the Vermont Chronicle.

RAP AT THE RIGHT DOOR.

"He has insulted me beyond all endurance and I will rap him for it."

Now, my friend, just consider. I suppose you would not kill him outright; which you might do, were you to give him a rap of violence. And it is plain, from your present state of mind, that you would not give him a good-humored blow; for that, like patting a dog, would make him good-natured, perhaps. Now, on your own showing, the man has some canine qualities. His abuse of you is your testimony of this. You are offended and injured, you say, by the display already made of these qualities. But you will bring more of them to view by the course you propose. Rap that surly dog. You will get an angry growl, perhaps more, for your pains. You may get something of the kind if you rap that man.

"But I wish to call his attention to his abuse of me."

And so you think a wound in his flesh is the best mode of appealing to his moral sensibilities. I think, if you rap him, he will think more of his skin than he will of his sin. You will draw his attention to his fleshly susceptibilities and away from his guilt. And you will interest him in some way of repaying in kind your invasion of his flesh.

Just think, too,—you have seen already, that that man has a very bad heart. It is a very furnace of evil principles. You have been burnt already by a spark. In pity to yourself, then, I pray you, let the volcano sleep if it will. Your revenge will only awaken it to fresh fury. A burnt out vine-dresser on the side of Etna is poorly employed in opening a new avenue to the fire.

"But I have no design of striking him. What I mean, by giving him a rap, is just to tell him what a mean and contemptible character he possesses."

Well, this is better than to smite him; as it may be said, it is better a man should be bitten by an adder than stung by a scorpion. But I think still you RAP AT THE WRONG DOOR. The right one is conscience. I will tell you how to knock at that door, and then how much you will accomplish by it.

1. Take no notice of the man's abuse. Show him a placid countenance; a serene, quiet, peaceful, uncomplaining spirit. You will smite him by so doing. He will feel it. The peacefulness of your spirit, as seen in contrast with the tumultuous passions of his own bosom, will pierce him. There is a keen and cutting rebuke to the injurious in the quiet patience of the injured.

2. But you can knock still louder. Let benevolent pity for your reviler prompt you to every act of kindness in your power. Do him good, even at the expense of self-denial. Show him an exact contrast of his treatment of you. Compel him to see there is a palpable difference of character, and in whose favor the difference is. He cannot long stand this. I do not believe there is a heart this side of perdition, which can long abide such an appeal unmoved.

Now see what may be accomplished by such a course.

1. You will have knocked at the right door. An angry blow, or a fierce and bitter rebuke, would have left his conscience without any assault. You would have roused him by your reproaches, and so you would have roused a tiger by pulling his beard; and to much the same purpose. You would have awakened no self-accusation. You would only have set malignant passions in a flame, without the slightest amendment of character.

2. You will follow at one the very best example and the very best advice. Christ also suffered for us, leaving us an example that we should follow his steps, who when he was reviled he reviled not again; when he suffered, threatened not. Now for the advice. "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Now if you are hot for vengeance, just think of these "burning coals!" And if you can be satisfied only with a plentiful recompense, you can heap them; and if you must reach a vital part, you can heap them on his head.

SIMON.

I'LL BURN HIM.

A member of a church feeling himself aggrieved in a transaction with a brother member, determined upon revenge. Conscience remonstrated, and reminded him of his vows, his relations to the offender—that they were both members of Christ, that it was displeasing to God. But no, the evil rankled in his breast—revenge he would have. How to accomplish his purpose he knew not. With these feelings he went to his Pastor to obtain his assistance; his Pastor reasoned with, and tried to dissuade him—failing in this he finally said: I know of but one kind of revenge allowed by the Scriptures, viz. "If thine enemy hunger, feed him; if he thirst, give him drink, by so doing thou shalt heap coals of fire upon his head."—With joy beaming in his countenance, clasping his hands, he exclaimed, I'll burn him. Would it not be well if there were more such burning in the world.

Charleston Obs.

SOLEMN INQUIRIES.

Remembling that I am one of the countless multitudes, who, in the last day, will stand before the bar of God, I beg leave to make a few solemn inquiries. Am I prepared to die? Am I what the word of God requires me to be? Have I examined his word to know what it does require? Have I improved the privileges which God has given me? Have I neglected no opportunity of doing good? Have I never refused to stretch out my hand to relieve the sufferings of others? Am I as willing to relieve the sufferings of an enemy as of a friend? Have I done all I could for supporting the Gospel and for evangelizing the world? Have I made such sacrifices for this object as the Gospel requires? Or have I only contributed of my abundance so as not to interfere with my own ease and indulgence? Am I constantly looking abroad in the world, to see what good I can do, or do I confine my narrow views to beloved self? Do I exercise the same love towards others, that I would wish in return? When I am viewing the faults of others, do I at the same time remember that God is viewing my own? If I attempt to speak in the name of the Lord, do I have an eye single to his glory? If I have but one talent, do I improve

that or do I neglect it, and envy those who have more? Am I reproved, when I see others active in the cause of Christ, or do I excuse myself by saying that they do it to be seen of men? Do I visit my closet daily for the purpose of pouring out my soul to God in fervent prayer? Do I examine my heart to see where I must point the sword to keep off the enemy? In fine, do I love the Lord Jesus Christ with a pure heart fervently? Have I ever been born of the Spirit of God? Or have I treated with neglect the blood of the Saviour?

O, dying sinner! stop and answer these solemn questions. The hand that is now writing will soon be laid in the grave. The eyes that are viewing these lines, will soon be closed in death. The Saviour is entreating you by all that is virtuous, by all that is lovely, to harken to his dying groans. The hands that were nailed to the cross are the only ones that can guide you to heaven. O be entreated to embrace the Saviour. Time is short. Flee to the ark before the door is shut forever against you; "for I say unto you, that many shall seek to enter in, but will not be able." Let the shortness of time induce you to delay no longer. Let the blood and agonies of the Saviour affect your heart and lead you to embrace him as your friend. Death may now be standing at your door. Perhaps in yonder shop lies the cloth that is destined to be your shroud. Your friends may close your eyes when the spirit is fled; but alas! 'tis all that they can do. They cannot follow your departed spirit to the bar of God. Then, if you have not Christ for your friend, you have just entered upon the dread realities of a miserable eternity to endure the pains of hell for ever. Think of those who a few days ago mingled in your society, whose eyes sparkled with joy. View them in the eternal world! They were young, and alas! as thoughtless as you are now. When you pass through yonder grave yard, read the inscriptions there; see how many in the bloom of life have been called to meet their God.—There the cheek that bloomed in health, the eye that sparkled in beauty, are alike mouldering to dust; many, who for the fleeting pleasures of this world have sold their immortal souls. The bell that tolled for them will soon echo the mournful sound for you. O, dying sinner, listen to the Saviour's gentle voice—hear his dying groans, repent and live, lest you sink down to hell, there to bewail your awful condition for ever and ever.

"DOETH NOT NATURE TEACH?"

THE VERY DESIRE TO SIN IS SIN.

"In my opinion, not only he is evil who does what is wrong, but he also who has it in his mind to do it."—*Ælian*.

"Any one may become guilty, although he does no injury. A man is a thief previously to pulating his hands with the overt act."—*Seneca*.

"Iniquity is exerted by an outward act, but not commenced."—*Ib.*

"A man is regarded as upright or otherwise, not only from his works, but his intentions."—*Democritus*.

"Aristides the just, being asked who was just? answered, he that does not covet the property of others."—*Stobæus*.

"He who would obey nature, which is a law at once divine and human, must never commit himself by desiring what belongs to another."—*Cicero*.

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"He is an enemy not only who inflicts an injury, but he also who thinks of inflicting it."—*Democritus*.

"A vestal is guilty of violating chastity, who but desires so to do."—*Seneca*.

"It cannot be that he is a friend of the Highest, who desires any iniquity, or dwells on vileness in thought."—*Dio*. J. M.

THE VOICE OF SPRING.

There's a voice on the river,
A voice in the vale,
In the leaflets that quiver
In the rush of the gale,—
In forests, on mountains,
Its music is heard,
And silvery fountains
Awake at its word,
And feathery singers are out on the wing,
For nature revives at the voice of the spring.

Awaken, awaken!
Leaf, river and tree;
Your chains I have shaken,
Again ye are free;
Soon founts shall be gushing
With musical streams,
And flowers are blushing
With the bright hues of dreams
And jewels of beauty on earth I will fling,
For nature shall bloom at the coming of spring.

There's life in the waters,
There's light in the skies,
Spring's flower-crowned daughters
In beauty arise;
O'er earth they are flinging
'Heir spells of delight,
And roses are springing
From the tears of the night;
There's a charm and a glory on earth's meanest
thing,
For nature blooms bright at the voice of the spring.

From the Christian Intelligencer.

SIR MATTHEW HALE, CHIEF JUSTICE OF ENGLAND.

Sir Matthew Hale in writing to his children on the duties they were called to observe, thus speaks of the Sabbath, "I have by long and sound experience found that the due observance of this day, and the duties of it, has been of singular comfort and advantage to me. The observance of the day, has ever had joined to it, a blessing upon the rest of my time; and the week that hath been so begun hath been blessed, and prospered to me. On the other side, when I have been negligent of the duties of this day it has been unsuccessful, and unhappy to my own secular employments, so that I might easily make an estimate of my successes, the week following by the manner of my passing this day. And this, I do not write lightly, or inconsiderately, but upon a long and sound observation, and experience."

Sir Matthew Hale, when chief Baron of the exchequer, was very exact, and impartial in his administration of justice. He would never receive any private addresses, or recommendations from the greatest persons in any matter in which justice was concerned. One of the first peers of England, went once to his chamber and told him, that having a suit in law to be tried before him; he was then come to acquaint him with it, that he might the better understand it when it should be heard in court; upon which Sir Matthew interrupted him, and said, he did not deal fairly to come to his chamber about such affairs; for he never received

any information of causes but in open court, where both parties were to be heard alike, and would not suffer him to go on. The duke went away and complained of it to the king, as a rudeness that was not to be borne. But his Majesty bade him content himself, that he was no worse used, and added, "He would have used me no better, had I gone to solicit him in one of my own causes."

A circumstance transpired in one of his circuits, which was somewhat censured as an affectation of unreasonable strictness; but it flowed from his exactness, to the rules he had set himself. A gentleman that had a trial at the assizes, had sent him a buck for his table; when he heard, his name at the calling of the trial, he asked, "if he was not the same person, who had sent him the venison." To which the gentleman answered, "that he never sold his venison, and that he had done nothing to him, which he did not do to every judge, who had gone that circuit." This was confirmed, by several gentlemen then present; but all would not do, for the Lord Chief Baron had learned from Solomon, "that a gift perverteth the ways of judgment," and therefore, he would not suffer the trial to go on till he had paid for the present, upon which the gentleman withdrew the record. And at Salisbury, the Dean and Chapter, having according to custom presented him six sugar loaves in his circuit, he would not accept their present, being about to try a cause of theirs.

It is said of Chief Justice Hale, that he frequently invited his poor neighbors to dinner with him. He sent provisions from his own table to those who were sick, and could not come, and he did not confine his bounties to his own parish, but gave supplies to the neighboring parishes as occasion required. He always treated the old, the needy, and the sick, with the greatest tenderness and care. Common beggars he considered in another view. If any of these met him on his walks, or came to his door he would ask such as were capable of working, *why they went about so idly?* If they answered it was because they could not get employ, he would sometimes send them to some field, to gather all the stones in it, and lay them in a heap, and then pay them liberally for their pains. Having done this, he would send his carts, and cause them to be carried to such a place of the highway, as needed mending.

Sir Matthew Hale died 1676, aged sixty-seven years.

WHAT WE MAY EXPECT

BEFORE THE LATTER DAY GLORY.

We may expect believers to be so full of missionary zeal as to count no labors in this field any self-denial.

We may expect devout mothers to train up their little ones with a perpetual reference to the conversion of the world. They will lay the infant's finger on Christ's great command, and pointing to the dark map of the earth, say, *My son, here is your work!*

We may expect ministers of the gospel to urge upon all their hearers, without exception, their personal privilege of being (not simply contributors, but) co-workers with God, in this blessed undertaking.

We may expect to see theological students educating themselves, not for this city or that city, this field or that field, this controversy or that controversy, but for the whole world; and not darning to forestall the indications of Providence by any engagements or alliances, which would hinder them if they desired to go to the Pacific isles, or to Africa.

We may expect to see Christian communities more interested and excited by news from Christ's kingdom, than men of the world now are by wars and rumors of wars.

We may expect to see whole churches roused by the mighty appeal of the word of God, rising as with one

heart, and offering themselves joyfully to this work; those who are fit to be sent, to go; those who ought to remain, to yield their substance to the labor of love.

We may expect to see merchants, and mechanics, and farmers, and men of learning, and men of inherited wealth, counting up their gains, not for themselves or their families, but for the work of the Lord.

We may expect to see young men in colleges and schools, ardently pursuing studies which may fit them to interpret the word of God to people of every nation.

We may expect to see vessels loosing from our quays, freighted with the gospel, and manned by pious crews, who shall carry to remote countries the savor of Christ's name.

We may expect volunteers in this war, as we find them in worldly causes. And as we find hundreds ready to enlist on doubtful enterprises, when the banner of liberty is unfurled in foreign lands, so we may expect to find hundreds offering themselves willingly "to serve as soldiers of Jesus Christ."

We may expect men of talent and wealth in the bloom of life, going singly, and without seeking patronage, to propagate the gospel in foreign parts, just as we now see the same thing taking place every day in the selfish concerns of commerce.

We may expect to see our monthly concerts for prayer thronged with warm-hearted worshippers, pausing for tidings from the harvest of unconverted nations, praying for Christ's coming, and rejoicing together at the establishment of his kingdom.

We may expect the Bible to become more truly than ever, the book, the one book of Christians; that it will be more studied than ever before, and more than all other writings; and that other works will be valued, in proportion as they are nearer or more remote with respect to the Scriptures; in proportion as they explain or corroborate the word of God.

We may expect, in consequence, that pious mechanics, plain disciples, will so grow in Christian knowledge, that when they journey from place to place, they will be teachers of the gospel. Thus a tent-maker and his wife were to Paul "helpers in Christ Jesus."

S. S. Journal.

AN HONEST CHILD.

The following pleasing anecdote, related by an Englishman, fully demonstrates the influence of early religious training. A child about ten years old, going down a street one day, saw, at a distance, a man counting money; when she came up to the spot where he stood she found a shilling—picked it up and ran to his house, saying "Here, Mr.—, is a shilling you lost." "No, child, it's not mine, keep it." "No, no," said she, "I saw you counting money, and when I came where you were, I found this." He then took it and gave her a penny, with which she bought a toy, and went home; when her mother saw the toy, she asked her where she got it; the child told the story, and said, "An honest penny is better than a dishonest shilling." "For the love of money is the root of all evil."

WHAT I'VE SEEN.

I have seen worth humbled, and unworthiness exalted; yea, even so that the last was first and the first last.

I have seen those who were least efficient in time of danger, most boisterous on the subject of military achievements.

I have seen persons far more attentive to the concerns of their neighbors, than their own, and prying into their affairs for the worst purposes.

I have seen stupidity allied to wealth, producing a display of splendid ignorance, highly disgusting to a sound judgment.

I have seen a little animal so inflated with pride, as to be almost full to bursting. It resembled a man too!

I have seen men put on airs of war and bloodshed, who would almost run from a lizard.

I have seen men who were 'all things to all men,' and I have seen all men suspicious of them.

I have seen enough of this world to cause me to exclaim in the language of a black man, 'white folk very unsartin.'

JEREMIAH SEE-ALL.

EXAMPLE OF A CHRISTIAN MOTHER.

Mrs. Robbins, who died early in the present year, at Mount Sterling, in Kentucky, was the daughter of the late Hon. U. Tracy, of Connecticut, and emigrated with her husband, Judge Robbins, to Kentucky, twenty-five years ago. She had been not only well instructed, but well educated. This led her, in view of the wants of the West, and her great obligations to her parents, her country, and her Redeemer, to make great exertions in behalf of the education of others; and though she was feeble in body, and had been so for many years, besides having the charge of a large family, she established a boarding school for females of all ages, which, with the assistance of her daughters, she long superintended and blessed.

"Judge Robbins," says our informant, "built an ample house in his fruit garden, near his dwelling. Her daughters taught in the garden house, and in certain branches, as music and drawing; the mother having a superintendence over all. Together, they taught in all the branches of an English education; and about two hundred and fifty of their pupils have gone out into all parts of the State, and are giving an impulse to all around them." Many were connected with the family and school three or four, and some even five years; and not only went forth friends of temperance, but exemplary Christians.

Annals of Education.

WHO IS GOING TO PREACH?

I ventured to ask once, as all were seated in the pew, "who we should have to preach to-day?" This was said in a whisper to my mother, in the midst of the sound of cautious footsteps, as the congregation were entering. I never shall forget the impression I received, as she mildly looked in my face and said, "The minister, my son; you must remember what he says."—And all was still.

"Who is going to preach?" is a question that has caused more Sabbath breaking, than will be easily forgotten on the dying bed, or at the Judgment seat.

Reader!—on each returning sabbath, go where the gospel is preached; go hoping to meet your God in his earthly courts; and, when you hear the question asked by others, or find it arising in your own bosom, "who is going to preach?"—remember my mother's admonition to me, and think of the early days of an

OLD SETTLER.

TREES.

Emblem of the church above,
When amidst their native clime,
In the garden of his love
Rescued from the storms of time.

Saints as trees of life shall stand,
Planted by the Lord's right hand.

Montgomery.

The lowlier trees are those productive of fruit; the larger exhibit more the majesty of God in the vegetable world, and serve rather to minister to the pride than the necessities of man. Thus the retired and humble in heart are always the best members of society and the church, while the titled and the wealthy are generally more distinguished for nobility of station, and the value of their acquisitions, than for promoting the eternal interests of their fellow creatures as *good stewards of the manifold grace of God*. Some men are like willows, too pliable and irresolute; while others are like oaks, which will break before they will bend. Let me be rather a palm-tree, bringing forth much fruit of righteousness to the glory and praise of God, or else a lowly balsam for the relief and benefit of the distressed, than a towering oak and cedar, to furnish fuel for my pride; unless they should be used as materials for beautifying and sustaining the temple of the Lord of Hosts, and contributing by their branches and their shade, to comfort and sustain all who are within my influence.

HOW SCHOLARS ARE MADE.

Costly apparatus and splendid cabinet have no magical power in making scholars. In all circumstances as a man is under God, the master of his own fortune, so is he the maker of his own mind. The Creator has so constituted the human intellect, that it can grow only by its own action; by action it will most certainly and necessarily grow. Every man must, therefore in an important sense, educate himself. His book and his teacher are but helps, the work is his. A man is not educated till he can summon in an emergency, all his mental powers in vigorous exertions to effect his proposed object. It is not the man who has seen most, or has read most, can do this: such an one is in danger of being borne down, like a beast of burden by an overload of other men's thoughts.—Nor is it the man who can boast merely of a native vigor and capacity: the greatest warrior that went to the siege of Troy, had not the pre-eminence because nature had given him strength, and he carried the largest bow, but because *self discipline* had taught him *how to bend it*.—*Daniel Webster*.

INDIVIDUAL INFLUENCE.

We last week gave an abstract of the Annual Report of the American Tract Society. The following is a part of an address delivered at the anniversary of that Society by Rev. Edwin Hall, of Norwalk. Let every reader make the application of it to himself.

The resolution speaks of having "*the influence of every individual felt for Christ*." And is there not need? We call this a Christian land. We have every where bibles and churches and ministers and praying people—but God's kingdom is not come here yet.

We talk about the conversion of the world. Will our hopes be satisfied when every land on earth shall become just such a Christian land as this? To the full as much a land of light, holiness and salvation as this? What! When Paganism and Mohammedanism shall be no more; when the gospel shall have pervaded the earth; when the temples of the Lord Jesus Christ shall be planted thick in every city and hamlet on the globe; when the gospel shall have been every where preached for more than two thousand years—and yet, every

where the great mass of the people are unconverted and perishing in rebellion against God—will the gospel then have done all that it can ever do? Is this our hope for our missions to Burmah and China and the Islands of the deep? Will the Redeemer then have seen the travail of his soul and be satisfied?

No, Sir, No. God's kingdom is not come here yet.

And what forbids that it should come here; come in our day; and make this land such as we hope the whole earth shall be, when the final triumph of the gospel is achieved? The wickedness of men? Their brutish stupidity? Their mad hostility against the truth? The gospel and the spirit of God have always been accustomed to triumph over such obstacles as these. The setting up of God's kingdom on earth is nothing else than the complete and universal subjugation of a world of just such enemies. The gospel is not to wait for the depravity of man to wear out, before it can fill the earth; it is to subdue that depravity, and prevail over the earth by direct aggressions upon the kingdom of darkness.

What then is in the way of the complete triumph of the gospel here? God's designs? Has he determined that thus far the gospel shall triumph here, and no farther in this age? His word has not revealed it. His providences have not declared it. He still continues to bless prayerful effort for the conversion of men. There was your lamented depository, Harlan Page, of a feeble constitution, in humble circumstances, with his hands full of employment, with no remarkable gifts of intellect or attainments in knowledge—save the knowledge of our Lord and Saviour Jesus Christ—but he never went any where, without inquiring whether the Lord had any thing for him to do there; he remembered every where that he was a disciple of the Lord Jesus Christ; he remembered every where that the souls around him were to be converted or perish; he ceased not to warn every one day and night with tears; and God crowned his labors with the conversion of more than a hundred souls. What the Bible says of Barnabas, may be applied to him, "He was a good man and full of the Holy Ghost, and much people was added to the Lord." Had every follower of Christ been just such a laborer, so holy, so humble, so diligent, and as successful in his efforts to do good, the full triumph in this land would be already well nigh achieved.

No, sir, we are not straitened in God, nor has the gospel met with foes too wicked or too strong to be subdued; but faith and holiness and enterprise are wanting in the people of God. The energies of the church are running to waste. Few are even making any endeavors at all to serve the Lord in vigorous, well-directed efforts for the salvation of men. We have not held up the idea with sufficient distinctness, that whoever comes to Christ, is to come to share with him his whole heart in the work which Christ has enjoined upon his disciples. The law of the kingdom is, "Let him that heareth say, Come." The impression must yet be strong upon every soul, that he is not converted at all—certainly not converted so as to allow any reasonable hope of heaven—unless so converted that the love of Christ shall constrain him to live, not unto himself, but unto Him who died for him and rose again. The standard of religion must be raised so that every Christian shall as soon think of being excused from heaven as of being excused from serving the Lord in person on earth. The standard of religion must be raised so that no one shall dream that he is a Christian, till he can consecrate himself to God with the holy resolution of Paul, "So then Christ shall be magnified in my body, whether it be by life or by death." Then the influence of every Christian will be individually felt for Christ. Then we may look for the Lord to "Render the heavens and come down, and the mountains shall flow down at his presence." Not long after such a spirit as this shall have

peaved the church, the inhabitants of heaven will take up the song of triumph, over the recovery of earth, saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

Suffer me to inquire of every disciple of the Lord Jesus here present, Have you ever considered the privilege of serving God in such a world as this? Send your thoughts abroad over the universe, and say where do you find a work of more solid utility, more grateful to a redeemed soul, more glorious to Christ, than to go and persuade some lost sinner, though one of the lowest and most obscure of our race, to be reconciled to God? If you were in heaven, and the Lord were about to send you on some important service, you might even beg the boon to be allowed to come back to this world where you might be the means of bringing some lost sinner to salvation, you might plead the example of One who left the throne of heaven to come into this world and toil and die for the salvation of men. Yes, it would be worth leaving heaven to come back to this miserable earth, and toil for a hundred years, if you might be the instrument of converting one sinner from the error of his ways, and saving one soul from death. Was Paul's desire for the salvation of men inferior to this, when he said in all soberness, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

But when you get to heaven, fellow disciple you can never come back. Now you are in the field; possibly the most interesting field of labor in the universe: for where else has the Son of God appeared incarnate and died for sinners? Where else is the question pending, whether immortal souls shall be brought to heaven or sink forever to hell? Now you are in the field. Now you may labor—a little time—long enough to show whether you love the Redeemer and care for souls, and then you must go to the judgment. If you have a heart to lie idle now, are you not a "Wicked and unprofitable servant?" Look well to your own hope of salvation.

At the close of this address the congregation united in singing the following

HYMN.

By a lady of Philadelphia—Tune—Greenville.

Lord of glory, who didst honor
David's humble sling and stone,
Ancient Israel to deliver,
Now as weak an effort own:
Bless the labor
Which our feeble hands have done.

'Tis the gospel seed we're sowing
On the good and fallow ground,
Bearing weeping, without knowing
Which shall fail and which abound,
Holy Spirit!
Let it verdant spring around.

And when the great harvest's ended,
When the Master counts our sheaves,
O! let those by us attended,
Be as numerous as the leaves
Which we scatter,
And a dying world receives.

The President then drew the attention of the audience to the old oaken armed chair, and cushion, on which the Dairyman's daughter was accustomed to sit in her last illness, and which he said he esteemed it an honor to occupy on this occasion.

Rev. Dr. Maynor said, that he visited the Isle of

Wight when abroad a few years ago, entered the humble dwelling of the Dairyman, and had the honor of preceding the president in sitting in that chair. It was gratifying to see it here, as it might awaken new interest in the tract, which had so eminently blessed, which delineated the history of its former occupant. He then read the following letter and certificate:

"NEW YORK, May 10, 1836.

"S. V. S. Wilder, Esq., President of Am. Tract Soc'y.

"Dear Sir—I beg leave to present to the American Tract Society an old oaken arm chair which was obtained by me during a recent visit to the cottage of the "Dairyman," in the Isle of Wight. It is one of a very few remaining memorials of the "Dairyman's daughter," having been appropriated to her use during her last illness.

"Permit me to suggest, that this chair be occupied by the President at the meetings for business, and placed upon the platform at the anniversary meetings of the society.

"That the great Head of the church may grant unto all who conduct the affairs of your important institution, the fervent and self-denying spirit of the sainted Richmond, and the child-like faith of her, who "being dead yet speaketh," whose story is so beautifully portrayed in the "short and simple annals of the poor," is the sincere prayer of

"Your friend and brother,

"WILLIAM TORREY."

"We do hereby solemnly certify and declare, that the arm chair and cushion, this day sold by us to William Torrey, for the sum of forty shillings, sterling, are the same which were in the family of our father and grand-father at the period of the death of Elizabeth Wallbridge, commonly known as the 'Dairyman's Daughter,' which occurred May 3, 1801, and which chair and cushion were used by her during her last illness.

Parish of Arreton, Isle of Wight }
February, 24, 1836. }

her
JANE X WALLBRIDGE,
mark.

Widow of William Wallbridge, who was Elizabeth's brother. He died February 23, 1835.

(Witness.) JOSEPH WALLBRIDGE,
Isle of Wight,
Son of William Wallbridge, or of the above."

N. Y. CITY COLONIZATION SOCIETY.

Reported for the N. Y. Observer.

This society held its annual meeting on Tuesday, at half past seven, P. M. in the Chatham street chapel, which was crowded in every part to overflowing, and hundreds were compelled to retire, because there was not room to accommodate them. The meeting was opened with prayer by the Rev. Dr. Spring, and the annual report was then read by the Rev. Dr. Proudfit, the Corresponding Secretary, from which it appeared that the receipts of the society for the year were nearly \$25,000.

The Rev. Mr. Cone, in moving for the acceptance and printing of the report, observed that he was sure that all the audience who had been enabled to hear the report would unite with him in the sentiment of admiration, excited not merely by its language, but by the delightful and cheering intelligence it conveyed. The report spoke of derangements, but they had been rectified; and of obstacles, but they had been removed,

while it opened to view the assured prospect of inestimable benefits for the long degraded and suffering sons of Africa. He was particularly pleased with the sentiment that the enterprise in which the society is engaged, while it was pious, was at the same time wise, safe, and practicable. This society was not engaged in Utopian schemes which evaporated in mere word, or lost themselves in convulsions of passion, but in an enterprise which at every step conferred some positive good on the sons of Adam.

Mr. C. then referred to what the society had actually accomplished, to the colony which had been founded; to its increase in 20 years, until there were now embraced in Liberia and the adjacent settlements more than 10,000 recaptured Africans, emigrant colonists and natives of the country, all enjoying the blessings of American laws, institutions, literature, and liberty; and although here and there a solitary witness had endeavored to cast gloom upon the prospects of the society's cause, yet they were not without other witnesses, whose testimony was of a very different description.

Mr. C. said that he had been personally intimate with the late lamented Lot Carey at the time he left this country, and from that time until now had marked with growing interest the progress of the infant colony, and the great amount of good which it had been the means of effecting.

He referred to the valuable services of Skinner, Crocker, Mills, and Ashmun, and to the testimony that, by means of the colony, several hundred miles of the African coast had been entirely rescued from the ravages of the slave trade. What an amazing amount of good was embraced in this single achievement!

But he considered the chief good accomplished by the society not to lie in the transfer of individuals from one country to another, nor merely in the suppression of the slave trade itself, but in the elevation of the human mind, and in teaching our fellow men to aspire to the true end and purpose of their existence. Were it possible that all the slaves in the United States could at once be emancipated, and all the money in the country divided among them, it would not elevate them to usefulness, nor secure their personal happiness. The truth of this was abundantly illustrated by the condition of the American Indians. You might bestow upon them any amount of annuity, and place them in the richest land, and give them perpetual possession of it; yet, so long as they were surrounded by white men, what had all their history invariably proved? They had passed away like a dream, and had become scattered and peeled, until the proud Powhattan, with all his followers, had sunk into the pitiful remnant of some 10 or 15 souls, which were all that could now be distinguished as the descendants of that once powerful chieftain. So with the colored man; you might set him up in business; he might prove honest and upright; and might even grow rich; but if he should acquire the wealth of Stephen Girard he would still remain a separated and degraded being. Remove him, however to the land of his fathers, and the same individual who here exhibited but few striking and valuable elements of character will find a region in which the powers of his mind, expanding and adapting themselves to the circumstances of his new situation, would present the man an entirely new being. Mr. C. referred, as a strong illustration of the truth of this remark, to the case of Lot Carey, on whose intellectual endowments, courage, conduct, and spirit of enterprise, he passed an impressive eulogium. Instances like these proved the truth of the doctrine that God had made the whole race of one blood, and in one image, and they led on the mind to anticipate the day when some future Tertullian, or Origen, or Cyprian, or Augustine, might again adorn the African continent, and preach the gospel as eloquently as their predecessors in the early ages of the church.

Mr. C. adverted to the collateral influence of the society on our own population, in encouraging the practice of emancipation, as well as to its direct benefit to Africa in opening the way for the dissemination of the blessings of civilization and religion among all her tribes. —He referred to the recent discovery made by our missionaries in reference to the climate of that continent. On penetrating but 150 miles from the coast, it was found that they had left the sickly region all behind them, and had entered a country which for beauty and salubrity was a second Eden. To judge of the climate of all Africa from that of the low and sunken coast on which our early colonies had been established, would be as unreasonable as to judge of the climate of the United States from merely visiting the low grounds in Virginia and the Carolinas. The same mistake had happened in regard to Asia. On penetrating to the higher grounds in Boecia and Assam, our missionaries found themselves in the very garden of the world.—He indulged himself in a pleasing anticipation of a time, and that at no great distance, when the Red Sea, the Nile and the Niger should find the fruit of Fulton's genius floating on their bosom. This indeed had in part already happened, and it would not be half a century before blessings on America and American enterprise would proceed from happy Christian tribes, which, but for the efforts of this city, might have still remained, as they had for centuries, in the deepest pagan night.

Mr. C. concluded, by urging on those who heard him, instead of quarreling with others, and engaging in airy schemes of doubtful and distant good, to do good now, to send emancipated Africans to a happy home, to build up infant republics on shores hitherto barbarous, and by opening an entire continent to the light of the gospel, hasten on the glorious millennial day, so long promised, and by every Christian so fervently desired.

Several other gentlemen addressed the meeting, from which we may hereafter furnish something for our paper.

AMERICAN ANTI-SLAVERY SOCIETY.

Reported for the N. Y. Observer.

The third annual meeting of the American Anti-Slavery Society was held in the church at the corner of Houston and Thompson streets, at 10 o'clock on Tuesday morning. The exercises were opened with prayer by the Rev. Chas. Stewart. The Rev. Mr. Mann, of Greenwich, Conn. then read the 5th chapter of the epistle of James.

An abstract of the 3d annual report of the society was next read by Elizur Wright, Esq., Corresponding Secretary. The report notices the formation of 328 new anti-slavery societies during the past year, making the entire number in the United States 528. Of these, only 254 had returned the number of their members, but these showed an aggregate of 27,182 members.

Auxiliary state societies had been formed during the year in New York and in Rhode Island. The auxiliary in Massachusetts, in age and in fact the parent of all the anti-slavery societies, had spent \$6,000 in advancing the cause during the past year. That in Maine had resolved to raise \$2,000 for the coming year; 887 of which were subscribed at its annual meeting; and the Vermont society had passed a similar resolution, and raised \$675 towards the amount; having expended the last year \$461. The New Hampshire auxiliary had expended liberally and would not fall behind any of her sisters. The New York Society, at its first meeting in Peterboro, had subscribed \$1,200; that in Rhode Island has pledged itself to raise \$2,000. The Ohio auxiliary, which, being excluded from the churches, had been compelled to hold its annual meeting in a barn in Granville, had resolved to raise \$10,000 for the year, \$4,500 of which had been subscribed upon the spot. For the

Kentucky auxiliary Mr. Birney had obtained a press, but not yet being permitted to set it up within the limits of the state had planted it in Cincinnati, on the opposite side of the dividing line, where it subserved the interests of the cause as effectually as if it were in Kentucky.

The total receipts of the society during the year amounted to \$25,866 30, being an increase over the receipts of last year of more than \$15,000.

The Society had kept a number of agents in the field, and had published the following periodicals: Human Rights, 240,000; Anti-Slavery Record, 385,000; Emancipator, 210,000; Slave's Friend, 205,000; Quarterly Magazine 5,500; besides 2,000 copies of the life of Granville Sharpe, 1,000 of Mrs. Child's Appeal, and 2,000 of anti-slavery periodicals in volumes, making a total of 5,000 bound volumes; to which must be added 36,800 prints, pictures and minor publications, making a grand total of 1,095,800 impressions.

Thomas Shipley, Esq. of Philadelphia, moved the following resolution:

Resolved, That the annual report be accepted and approved, and that it be enjoined on the executive committee to publish the same, as far as possible, throughout the length and breadth of the land.

Hon. Wm. Jay then addressed the meeting as follows:

This society has from the first avowed that the object of its labors is twofold, the liberation of the slave and the elevation of the colored man. We are accused of aiming to effect the one by insurrection, and the other by amalgamation. The calumnies by which we are assailed have been excited, not by the means we have employed, but by our bold and persevering indication of human rights. These rights are violated, not merely by the slave laws of the South, but also by the oppression of the colored people at the North, the grossest instance of which is the **BLACK ACT** of Connecticut, an act which at once outrages the constitution of our country and the religion of Jesus Christ.

We demand the acknowledgement and the enjoyment of those rights—rights which are the gift of the beneficent Father of all, and which are founded on His grant, and not on the tincture of a skin. This demand is the sum and substance of our offence. We seek no visionary equality; we have taken no lessons in the school of the ferocious Republic of infidel France; we propose no common measure of property, talent, influence, or honor. But we do insist that all mankind, irrespective of complexion, are equally entitled to life, liberty, and the pursuit of happiness; and have equal claims to justice and humanity.

It is no part of our purpose, to prescribe rules for domestic and social intercourse. Such an interference would of itself be a trespass on the rights of others, since persons of every complexion are unquestionably entitled to select their own associates, and to regulate the intercourse of their own families. We ask no favors for ourselves—we ask none for our colored brethren. But we do intend to assert and maintain our own rights, and we do intend to assert *their* rights, and to use all lawful means to enforce them.

It is this determination which has exposed us to vituperation and personal violence. Politicians have essayed to barter our constitutional liberties for southern votes—wealthy merchants, too busy to learn and examine our principles, have yet been tempted, by southern custom, to snatch an hour from their counting houses, to defame us in public meetings; while the inmates of the grog-shops, believing the charges against us, and knowing that we are temperance men, are ever ready to mob us, at the signal of their more intelligent and more guilty leaders.

And yet, sir, we are but uttering and enforcing the great doctrine of human rights taught by the fathers of

our Republic. True it is, we are now told, that the assertion of this doctrine in the Declaration of Independence was but "a rhetorical flourish." I will not stop to repel the slander; but with your permission, sir, I will embody in a resolution a sentiment expressed in 1785, by the first president of the first society ever formed for the abolition of slavery—a sentiment that will receive, I trust, the assent, not only of this assembly, but of every abolitionist in the United States. I offer it as a contrast to the base treachery of our present politicians to the cause of human rights, and also as a tribute to the memory of my revered parent. The resolution I propose is the following:

Resolved, That this Society cordially reiterates the wish expressed by JOHN JAY, in 1785, "that the time may soon come when all our inhabitants, of every color and denomination, shall be free and equal partakers of our political liberty."

Several other addresses were made,—one by Mr. Smith of Peterboro,—which we may hereafter publish.

BOARD OF EDUCATION,

OF THE GENERAL ASSEMBLY,
of the Presbyterian Church.

The annual meeting of the General Assembly's Board of Education was held in Rev. Dr. Philip's church, on Sabbath evening. After an introductory prayer by the Rev. Wm. Chester, General Agent of the Board, the meeting was addressed by the Rev. Mr. McFarland, who has succeeded Rev. Dr. Breckinridge, as Corresponding Secretary.

Mr. M. referred, with commendations to the patronage which the Board has received from many of those present and for their comfort and encouragement proceeded to state as the result of their bounty, that more than *six hundred* young men had been in a course of training under the care of the Board during the past year, of whom 40 had completed their studies, and had been licensed to preach the Gospel.—The efforts of the Board had been sustained during the year by a contribution of \$45,000, nearly the whole of which amount had been expended on the benevolent object for which it was given; but the reception of such an amount was considered as an expression of the church's sanction to the pledge publicly given by the Board that they would receive and educate for the Christian ministry all suitable applicants whose means were insufficient for such a preparation.

The 600 of whom he had spoken were not to be understood as comprising the entire number who were preparing for the ministry within the bounds of the Presbyterian church. They did not probably constitute more than one half of that number, but included those only who were beneficiaries of the Board. Men who had formerly sustained that relation were now to be found in almost all parts of the missionary field; some are still alive and laboring, and others whose bones repose on heathen ground; while others still were diligently engaged in collecting through our churches the means necessary to secure the continuance of this blessed charity.

But while he expressed great gratitude for the pecuniary liberality which had been extended to this cause, he attached far greater importance to the fervent effectual prayers of its friends than to their gifts in money, however bounteous.

Rev. Mr. S. Plummer in addressing the meeting, laid down the proposition that the spirit which desired

and labored for the universal spread of the gospel was of the essence of true religion, and the individual who was destitute of it not only was without that religion, but totally misapprehended its true nature and character. As to all saving results upon himself a Christian professor of this description might as well have embraced Hindooism or Mahomedanism.

Mr. P. here introduced an original and happy illustration of his general position by supposing an individual who belonged to a company traversing a wide and parched desert, to stray by night from the camp of his companions, and on searching for water to quench his burning thirst, should discover, from the point of the leaves of a plant growing on the arid plain, that a single drop of dew fell once in a minute and by putting his lips beneath it should in some degree, though slowly and imperfectly, relieve his thirst; and on returning to the camp in the morning, when the drum notified that the march was to be resumed, should not say a word to his companions of what he had discovered, but on the succeeding night, hoping to obtain a similar relief from practising the same expedient a second time, should unexpectedly behold, gushing from the earth, a great fountain or stream of water, large enough to turn a mill. His first impulse would be to take for himself a full supply, but he could not do as he had done the previous night. He would instinctively shout to his companions, announce his discovery, and invite them to come and satisfy themselves of its truth with their own eyes; and if they came, and rushing to the welcome stream obtained an ample supply to quench their consuming thirst, that man would enjoy even more pleasure in witnessing their exultation, and the outbursting of their sudden joy, than he did in his own case. This figure he considered as illustrating the difference between a hypocrite and a true Christian. The hypocrite had about as much religion, in comparison, as the thirsty wanderer had of water on his first night's excursion. His religion was a trouble and a burden, which might be endured on the Sabbath day, but which gave him so little true enjoyment that it was not surprising that he should not be anxious to communicate it to others; and whatever he might profess, should in his heart believe that it was not calculated to bless mankind; nor would it. But the religion of a true Christian broke upon him like streams in the desert. He felt that he had discovered that which not only fully satisfied the desires of his own heart, but contained enough to spread refreshment and delight over the whole world if they would but take it. A hypocrite might go through all the outward forms in the world; he might deceive others and himself; but though lead might be cast into any and every shape, it remained but lead still.

Mr. P. said he could conceive, though with difficulty, of a man who had discovered such a river as he had described in a desert, and yet who would not walk a mile to convey the knowledge of it to a great company of his fellow travelers who were actually dying of thirst. Such a man would resemble many who called themselves Christians. He had heard a minister, formerly settled in Dutchess co. N. Y., recite the following anecdote: He called, one day, upon a parishioner of his, who was some what out of health. He found him inhabiting a house upon a hill which overlooked a farm worth \$60,000, "Well Mr.—

how do you do to day?" "Oh, Domine, I am not well; I don't feel at all well." "What are you not able to go abroad?" "No, Domine, I can't get out to church; but I have many good books, and I can read them," "That is well: and now Mr. —, supposing there was but one copy of the Bible in the whole world, and you owned it, what would you take to part with it?" "Take? why I would not part with it for my whole farm." "Very well: then you are just the man for me: for I have come out to-day to collect some money, to send this Bible to the poor heathen, and as you value it so highly I hope you will make me a handsome donation." The man turned round to his secretary, and opening its door, drew out a drawer; and in that drawer there was another false drawer; he touched the spring and opened this false drawer, and then lifting up the cover, took out—*fifty cents*, and gave it to the minister to spread the gospel among the heathen! Now, one of three things was certain: either the man had no religion, or he had very little, or he had totally mistaken his own character. If such were the views and feelings which marked his religious profession as a whole, the man was rotten at heart.

The Society have published for the benefit of this interesting class of men, the Seamen's Hymn Book, and Devotional Assistant, 7000 copies of which have been published and circulated by the society; the *Sailor's Magazine*, an edition of 3,000 copies of which is published monthly; an edition of a *Sailor's Temperance Almanac* for 1836, published by means of a donation from the Board of Underwriters of the city of New York, and 100,000 copies of which have been put in circulation by this society, throughout all the ports in the United States; together with the free distribution of *religious tracts* and *books* to a large extent.

At the last annual meeting a trifling balance was reported in the treasury, but at the same time the committee were constrained to say that the society were indebted for foreign operations to the amount of several thousands of dollars, for which the treasurer was liable to be called on at any hour. During the past year the receipts of the Society have been enlarged, and the expenses have enlarged also. The debts have been considerably lessened, but are not yet all discharged, and a balance of \$193 76 is now due to the treasurer on the current account. The total receipts of the year were \$13,172 15.

The meeting was addressed by Rev. Mr. Wyckoff of Catskill; Rev. Mr. Brown of St. Petersburg, Russia; Lieut. Hudson of U. S. Navy; Rev. Mr. S. Plummer of Va.; and Rev. Mr. Armstrong of Boston. We will endeavor in a future number to give some extracts from their addresses.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The eighth annual meeting of this society was held at the Tabernacle, on Monday evening. The whole of that immense building was filled to overflowing by an audience whose fixed attention throughout the exercises, gave a pleasing proof of the interest felt in this important cause. The choir was taken at 7½ o'clock, by A. Van Sinderen, Esq. And the exercises of the evening were opened with prayer by the Rev. Dr. De Witt. A portion of the Psalm commencing with

God of the sea! whose awful voice, &c.

Was sung by the choir, under the direction of Mr.

Hastings. The annual report of which the following is an abstract, was next read by Mr. Greenleaf, the Corresponding Secretary of the Society. By this Report we learn that the society have in their employment, Chaplains at the following foreign ports. Rev. Edwin Stevens at Canton; Rev. David De F. Ely at Havre; Rev. John Diel at Honolulu; Rev. Josiah Brewer at Smyrna; Rev. Obadiah M. Johnson at Rio Janeiro. The services of Mr. Brewer are only in part devoted to the interests of this society, as his other engagements will permit. Besides these the society have made appropriations for reading rooms, distributing books, &c. in several other foreign ports, for the benefit of seamen.

The services of Rev. Eli U. Sawtoll, of Louisville, Ky. are engaged at the station at Havre, and Mr. Ely, on account of his thorough knowledge of the French language, is to be transferred to Marseilles. In our own country the society have Bethel Chapels at the following places: *Eastport and Bath*, (where public worship is occasionally maintained) *Portland, Salem, Boston, New Bedford, Mystic, New York, Newark, Philadelphia, Baltimore, Richmond, Charleston, Pensacola and Mobile*, where regular officiating clergymen are constantly found; and in *Savannah*, where public worship is maintained in the winter season.

These are all under the patronage of local societies except Pensacola, where an arrangement has recently been made by the American Seamen's Friend Society with the Rev. Mr. Steele, the Episcopal clergyman of that place, who is now to devote a portion of his time to the instruction of the seamen.

In Mobile this Society supported a Chaplain last year. "The Mobile Port Society" has since been formed, and the support of the Chaplain assumed by themselves.

It was stated in the last report that there was reason to believe the Bethel cause was reviving in *New Orleans*. We regret to say that those hopes have been blasted. A subscription of \$10,000 was made to complete the Mariner's church, but the building stood on land owned by the United States' government; it had been for a long time in a ruinous condition; it was presented by the Grand Jury as a nuisance, and finally ordered by the government to be removed. The effect of this on the seamen's cause at New Orleans time alone will disclose.

During the past year the friends of seamen and boatmen at *Buffalo* and the vicinity, believing this cause demanded more direct attention than it had ever received, formed a society called "the Boatmen's Friend Society," which it is proposed should take the oversight of the boatmen's cause in that section of country. A periodical called "The Bethel Magazine" is issued by this society, which is well calculated to advance its interests. Bethel ministers are now established at *Cleveland, Buffalo, Utica, Troy, and Oswego*, and in each place, except the last named there are regularly organized Christian churches, two of which, viz. those at *Cleveland* and *Buffalo*, have been organized within the year. Measures are in train at *Albany* for a similar institution in that city.

AMERICAN BIBLE SOCIETY.

[Abstract of the 20th Annual Report.]

In the course of the year twenty-four of these auxiliaries have been formed, most of which embrace an entire county. The whole number of these societies is now nearly 1,000.

The receipts of the year from all societies amount to \$104,899 45, and were received from the following sources: In payment for Bibles and Testaments sold, \$42,766 75; from bequests, \$18,589 66; for distribution in foreign countries, \$13,489 19; unrestricted contributions, \$25,112 07.

The expenditures of the year have been \$107,010 93, leaving a balance in the treasury of \$9,365 70. This balance is owing in part to the fact that a large legacy has been received, and too near the close of the year to allow its being wisely expended. In part it arises from the fact, that some of the foreign versions to be aided are undergoing important revisions, and the translation of others, nearly ready, are not fully completed; consequently the Board are inclined to wait a few months for further intelligence, before making extensive appropriations.

Plates have been ordered for a new pocket French Bible and Testament; for a pocket English Bible, of small diamond type; for a German pocket Testament, and a pocket Spanish Testament; also for a large pica Testament, with the book of Psalms appended to it, for aged people.

Near the close of the year, Hubert Van Wageningen, Esq. resigned his office as Treasurer, and John Nichie, Esq. was appointed his successor. Mr. Nichie also receives and executes orders on the depository for books as heretofore.

Mr. Robert S. Winslow has resigned the office of Recording Secretary and Accountant, and engaged in private employment. The Board have concluded, in appointing a successor, to add to his duties that of General Agent. This office is as yet vacant.

The increasing business of the society in publishing the Scriptures in different tongues, and the importance of great accuracy in the versions issued, has led the Board to appoint an editor, who is to devote one half of his time to the interests of the society. For the coming year the Rev. Geo. Bush, of the New York University, is appointed to the above office.

It has been determined to appoint an Assistant Secretary, who is to spend a part of his time in the Corresponding Secretary's office, and the remainder in visiting the auxiliary societies in the Middle and Eastern States.

The number of Bibles and Testaments issued during the year in the various languages is 221,694; making a total of 1,989,430 since the formation of the Society.

In addition to \$1,000 granted the previous year, \$500 more have been granted since the last anniversary towards the publication of Testaments for the blind. The last sum was contributed by the New York Female Bible Society. The work is now in press at Boston, under the superintendence of the New England Institution for the education of the Blind. The first of four volumes is completed. The remainder will be published in the course of two months.

Distributions among seamen continue to increase. In addition to those copies furnished along the ports of our coast, and along the lakes, rivers, and canals, many are distributed abroad by commanders of vessels and seamen's chaplains. The Rev. Mr. Ely, chaplain at Havre in France, has made extensive distributions among seamen and emigrants about to embark for America. Other distributions have been made by Rev. Mr. Johnson, chaplain at Rio Janeiro, by Rev. Mr. Stevens, at Canton, and Rev. Mr. Diel at the Sandwich Islands. The latter furnishes many copies to whalers, and says that on board of two whaling ships Sunday schools are established. At several of the foreign mission stations Bibles have been solicited among seamen.

In addition to the above, books have been sent on request to Canada, to Newfoundland, to Liberia, to Hayti and to Greece. To the latter kingdom 2,500 modern Greek Testaments have been sent in the course of the year.

Appropriations have been made in course of the year towards printing and circulating the scriptures in foreign countries to the amount of \$45,000; all of which, with the exception of \$5,000, has been paid. These

grants have mostly been made to missionary bodies connected with various religious denominations, namely the Protestant Episcopal, the Methodist Episcopal, the Presbyterian, the Baptist, the Congregational and the Moravian. They have been made to circulate the Scriptures in China, in Burmah, in Siam, Bengai in Northern India, in the Turkish Empire, in Russia, Germany, France and Spain.

It is gratifying to learn that the Bible Societies of England, France, Germany Holland, Belgium, Denmark, Prussia, and Sweden, as well as those of Calcutta, of Ceylon, of Madras, and Bombay, are still favored of the Lord, and are continually increasing in means and usefulness.

Conclusion.

In conclusion, the Managers have to say, that in reviewing the history of the year, much of a painful character is disclosed. While thousands at home and millions abroad are seen yet without the Bible, there is at the same time much to awaken present gratitude and to inspire hope for the future. That wonderful book, which in all past ages has dispensed light and blessings wherever it has gone, still retains its transmuting power over individuals and communities.

The evils arising from the absence of this book are always palpable and melancholy. This is seen in the present and past condition of every pagan nation, in the miseries which came upon the Hebrew church, in the long reign of the wicked Manasseh, when the law of the Lord was neglected and lost; in the darkness which enveloped the Christian world through that long winter which preceded the Reformation. It is seen in the downward course of neighborhoods, families, and individuals, which cast away this divine directory.

On the other hand, the blessed influences of the Bible are seen wherever this volume finds a welcome.—Witness its happy effects in the days of Nehemiah, when Ezra read from the law of the Lord in the ears of all the people. See the light which broke forth from its pages, when Luther and his coadjutors held up this volume as the only guide of life. Behold the order, the joy, the peace, the hope, which prevail at all times, in all places, and in every condition of man, where this book is consulted and understood.

With such effects every where attending this volume, with the numerous organizations throughout Christendom for its diffusion, with translators and distributors scattering themselves along the borders of almost every heathen country, and with the manifold promises of this word, that its blessings shall yet extend to every people, your Board cannot but be encouraged in their work, and urged on to greater and greater exertions. Difficulties may indeed arise in their course, obstacles may intervene, mistakes may occur, friends may sometimes fail, fellow laborers may be cut down, yet the great cause of the Bible must continue to advance. With this exception before them, and with a humble reliance on that arm which has hitherto been their protection, your Board submit this report to their constituents, and invite their co-operation in the labors of another year.

AMERICAN HOME MISSIONARY SOCIETY.

The annual meeting of this Society was held on Wednesday evening at the Broadway Tabernacle—the Hon. Stephen Van Rensselaer, President, in the Chair. It appeared from the annual report, extracts from which were read by Rev. Dr. Peters, the Corresponding Secretary, that the number of missionaries and agents under the care of the Society, is 753, more or less of whom have been employed in 25 different states and territories, and in the provinces of Upper and Lower Canada. To these may be added 17 pastors and evangelists in France, making the whole number of missionaries, &c. supported or aided by this Society, 770. Of the 753 in this country, 575 are settled as pastors or are employed as stated supplies in single congregations; 132 extend their labors to two or three congregations; and 46, including agents, are employed in larger fields. The amount of ministerial labor performed under the commissions of this Society the past year, is equal to 543 years of an individual.

The receipts into the treasury during the past year, amounted to \$101,565.15, which added to a balance of \$5,468.94 on hand at the beginning of the year, make an aggregate of \$107,039.09. The disbursements have been \$92,108.94, leaving a balance in the treasury of 14,930.15. This balance is occasioned by the legacy of the late Joseph Burr, \$12,000 of which has been paid into the treasury of the Society, and \$5000 to the Vermont Missionary Society, and is included in the above statement of receipts. The receipts from ordinary sources have not exceeded those of the preceding year. The following is a statement of the receipts in different years since the formation of the Society.

First year, \$18,130.76; second, \$20,035.78; third, \$26,997.31; fourth, \$33,929.44; fifth, \$48,124.73; sixth, \$49,422.12; seventh, \$68,627.17; eighth, \$78,911.44; ninth, \$88,863.22; tenth, \$101,575.15.

This Society has, during the last year, extended its labors into two new and interesting fields,—into France, under the direction of the Rev. Mr. Baird of which we have recently given some accounts, and among the German population of our country. We extract from the Evangelist the substance of an address by Rev. Prof. Smucker, of Gettysburg Lutheran Theol. Seminary, on behalf of this class of our population.

Mr. President—Ever since the origin of these Anniversary celebrations, they have been strongly associated in my mind with the annual festival of the Jews, when God's ancient people repaired to Jerusalem from all parts of Judea, where there were congregated in the holy city "devout men out of every nation under the heavens." It was then and there, that Parthians and Medes and Elamites and dwellers in Mesopotamia could recline at the paschal table, with the natives of the land that flowed with milk and honey; it was there, that, at another time, they drew water from the typical wells of salvation, and amid the acclamations of the multitude, poured it on their sacred altars. Thus they strengthened the bonds of religious attachment to each other, and bound the hearts of the Jews by the strongest ties to Jerusalem, their mother city. Our Anniversaries also convoke brethren from the different denominational tribes of the spiritual Israel, throughout the length and breadth of our land; they cherish the attachment of Christians to each other, and they bind us all to Jerusalem too—but to the New Jerusalem, which cometh down from heaven, the city of our God—for the time has come, when the true worshippers are not confined either to Jerusalem, Mount Gerazim, or to this city.

This similarity at all times so beautiful and interesting, recurs with double force, when in compliance with a request, tendered since my arrival in this city, I appear before this numerous and interesting assemblage of different religious denominations, and remember that your society has not heretofore been addressed by a representative of that numerous and inter-

esting people, among whom the glorious reformation was first achieved, and of that particular denomination, bearing the name of that man of God to whom is awarded the honor of having been its most prominent instrument. Yes, Mr. President, the resolution justly styles the effort in behalf of the Germans a new field. It is such. Until lately this society had wholly overlooked it, and the Christian public generally had not even looked at it, and all that has been done was effected by a portion of the older German settlements themselves. The German Synods have sent forth a few missionaries, but they were soon lost in the boundlessness of the field. The several theological seminaries of the German churches, though of recent origin, have furnished some faithful laborers: but their number, as yet, is wholly unequal to the demand. The Lutheran denomination, which has about 1000 churches, at this day contains not more than 230 ministers, and of this number about 70 have been furnished by the theological seminary at Gettysburgh within the last ten years, and all of them on an average have charge of at least four churches!

Nor is the field less *interesting* than new. There are associations connected with the countrymen of Klopstock, of Schiller, of Goethe, to which no classical mind can be insensible. There are reminiscences associated with the home of Luther, of Melancthon, of Zwingli, which entwine themselves around the Christian heart, and vibrate in unison with its inmost deepest chords of feeling. Germany is the cradle of that blessed reformation which liberated our ancestors from papal bondage, and extending itself to Britain, enkindled the flame of liberty, which lighted the pilgrim fathers to this western world. The home of the Germans is the land where Spenser preached and Franke wrought his works of love; where Arnde wrote and taught and lived his "True Christianity," and where believing Luther poured his prayer of faith into the lap of God. Germany too is the land of missionaries. It is the home of Ziegenblag and Schwartz and many other faithful missionaries; and from Germany has proceeded the long catalogue of missionaries of the Moravian church which adhering to the Lutheran confession of faith, the Augsburg Confession, has formed itself into a compact Christian and missionary family, and sent laborers into the four quarters of the globe.

But the Germans acquire new interest from the fact that they may be regarded as in some sense refugees from oppression. Their country is cut up into a multitude of separate and independent principalities; whilst their rulers are united by the Germanic confederacy, which guarantees exclusively the independence and privileges of princes, without securing any rights to the people, but leaves each ruler to govern his subjects according to his own will, or the laws of his individual territory. Hence whilst it must be conceded that a few German princes govern with the most laudable equity and wisdom, and enjoy the love of their subjects; the greater part of Germany is groaning under the most grievous taxation, and is governed with despotic sway, and has sympathized deeply in the convulsions which have of late shaken every throne of Europe. But all efforts for liberty have been crushed by the despotic policy of Prince Metternich, and the so called Holy Alliance, and the overwhelming and well fed standing armies which

move at their nod. Yes, Mr. President, whilst the poets of no country have sung more sweetly of the flowers and fruits of liberty, the German is generally denied that boon in his own country. And whilst no people under the sun have stronger attachments to the land of their fathers, they have emigrated more extensively than any other modern nation. Several millions are found in different portions of the Russian empire, whose monarch treats them with peculiar favor, the Empress herself being a German extraction, though probably one-third of them no longer understand the German language. Yet whithersoever they go, they are generally valuable citizens, and true to the cause of liberty and their adopted country. Their *amor patriæ* is rather a love of abstract speculation and of the social habits of Germany, than of its political government, to which they are not attached.—Most deeply have I been affected when listening to some interesting young men fresh from the halls of German universities, to hear them descanting on the republics of Greece and Rome, eulogizing with glowing enthusiasm our institutions, and mourning over the oppression and division of their own country.—"Our petty governments," said one of them to me not long since, "strive to keep the people divided, but they should unite in asserting their liberties. Our rulers do not merit our affection or our confidence.—They do not wish to see Germany free and united—Ah!" exclaimed he, "we are Germans; but we have no Germany: wherever liberty dwells, there is our native land."

And let me assure you, in conclusion, that this field is a *promising* one. The evangelical portion of the German community have for some time past been waking up to greater effort in this cause. A very decided and delightful improvement in piety has taken place in a large portion of the German churches during the last ten years.—Every object of Christian benevolence has at this day its numerous and zealous advocates among us. And as if to rebuke our long neglect, a merciful God has crowned with signal blessing every benevolent effort attempted in this cause. In many places, however, our American Germans are as destitute as the emigrants themselves. Yet if the work is faithfully prosecuted, they will ere long be blessed with the stated ministrations of the gospel.—In the institution at Gettysburgh, with which I am connected, there are now sixty young men of hopeful piety preparing for the gospel ministry, the major part of whom spake the German language. The work is doubly encouraging at this time. The adoption of the common school system has commenced a new era in Pennsylvania, which, if rightly improved by the friends of religion, can be turned to immense account and the whole moral influence and wealth of the Germans be brought to bear on the great objects of Christian benevolence. Thus directed, need I say the elements of the German character promise much? No arithmetic can calculate the amount of persevering, laborious and daring effort in every department of Christian enterprise, that might be accomplished by that people, which carried the glorious reformation through its most difficult and dangerous crisis. Go on, then, Mr. President; and whilst you extend the arms of your beneficence across the wide Atlantic to the land of the Huguenots, forget not to do good and to communicate to the countrymen of Luther and Zu-

ingle in our own land; and you will aid in hastening the glory of the latter day, when Paul and Apollos and Cephas and Luther and Calvin and Zuingle and Wesley shall be lost in the divine Redeemer, and Christ be all in all.

MORAVIAN MISSIONS.

The last number of the United Brethren's Quarterly Missionary Intelligencer, furnishes the statistics of the missionary stations of that society according to the last returns, received towards the close of 1835. From it we draw the following summary;

| Places. | Missionaries. | No. of Cong. | Commun. |
|----------------------|---------------|--------------|---------|
| Greenland | 23 | 1,820 | 840 |
| Labrador | 29 | 871 | 336 |
| N. Amer. Indians . . | 8 | 360 | 85 |
| Danish West Indies | 34 | 10,227 | 4,000 |
| Jamaica | 20 | 7,182 | 1,453 |
| Antigua | 23 | 13,836 | 5,112 |
| St. Kitts | 8 | 4,988 | 1,205 |
| Barbadoes | 8 | 1,970 | 362 |
| Tobago | 4 | 380 | 20 |
| Demerara | 2 | | |
| Surinam | 14 | 3,471 | 1,240 |
| South Africa | 42 | 3,175 | 1,107 |

Total—44 stations, 215 missionaries, 48,280 who have become members of the congregations; of which number about 15,768 are communicants. Of the whole number, 2,691 are Greenlanders and Esquimaux, 360 Indians, 42,054 negroes and colored persons, and 3,171 Hottentots and other natives of South Africa.

INDIANA TEACHERS' SEMINARY.

THE INDIANA TEACHERS' SEMINARY which was located near Madison, has recently been transferred to Rising Sun and is now open for the reception of pupils. This institution is designed to prepare young gentlemen for teaching, by furnishing them with facilities for acquiring an education adapted to this object, and also to prepare students for any class in college, for professional studies or public business. When completely organized it will consist of a Primary Middle School, a Teachers' department, and a Scientific and Classical Department, and will embrace a course of studies as extensive as any Academy or High School in the United States. The Primary School will be opened as soon as a convenient edifice can be erected, when pupils will be received at any stage of their education. A knowledge of Reading, Writing, and Arithmetic, is necessary for admission to the higher departments.

The Rev. Wm. Twining, a graduate of Yale College, (a gentleman highly recommended) has been appointed Professor of Mathematics and Natural Science, and, for the present, will superintend the higher departments.

Special pains will be taken to make accurate and profound scholars. In this respect we hope not to be excelled by any seminary of learning.

The pleasant and healthful location of Rising Sun—on the Ohio river 35 miles below Cincinnati, and 110 above Louisville—the correct morals of its inhabitants, and the ability of Professor Twining to conduct such an institution, induce us to hope that the school will be liberally patronized and that parents who confide their sons to our care will have abundant reason to be pleased with their acquisitions.

A Professor of English Literature and Moral Science has been appointed, and may be expected to enter on the duties of his department as soon as his services are needed.

TERMS.—For Reading, Writing, Arithmetic, English Grammar and Geography, per session of twenty weeks, \$6

For the higher Branches, per session of twenty weeks, \$10

WM. LEWIS, V. President of the board of Trustees.

B. JAMES, Secretary.

Rising Sun, April 28, 1836.

UTILITY OF A NEWSPAPER.

The newspaper is the great instrument of civilization. All the books ever written are but as a feather in the scale compared with newspapers, as a means of affecting the mass. What is the circulation even of a popular novel, to that of a paragraph which runs the round of the press! The one is read by thousands, the other by millions. It is almost entirely to the influence of newspapers that the superior intelligence of the middle classes is to be attributed, contemptible as may be deemed the information derived from this source. How few are the tradesmen, or even merchants, who have time or inclination to take up a philosophical treatise, and make themselves masters of its contents? Inquire of the most enlightened of this class if they have read Mill's "Essay on Government," Bailey's "Rationale of Representation," Smith's "Wealth of Nations," Brown's "Philosophy of the Human Mind"—if they have studied Bentham, Ricardo, or even these writers except their names? Yet we know that there are in the middle classes many men of high rank in intellect. What has chiefly furnished them with food for reflection, and given them a general, although perhaps a superficial, knowledge of almost every subject?—the newspaper: that despised and seemingly insignificant messenger, bringing every day some new fact, or some new idea, and thus adding, by little and little, to their mental stores, until they have accumulated to an extent for which the cause would have appeared at first inadequate. A quarto volume, containing the same quantity of information, would never have been opened.

London Review.

REVIVALS.

FALL RIVER, MASS.—The Fall River Monitor of the 7th inst. states that the religious meetings in that flourishing village are daily increasing in numbers and in apparent interest. "Every house of public worship, or nearly every one," says the Monitor, "is filled to overflowing. Numbers every week profess to have experienced religion. We have never at any time, nor in any place, known so general, and we had almost said universal, attention to religion and religious subjects, as is manifested in this place at the present time. Our streets on the Sabbath during the hours of service, unlike what they sometimes have exhibited, and unlike the streets of most thickly settled places, present rather the stillness of a country town on Sabbath morning."

SAGG HARBOR.—The Rev. J. A. Copp, in a letter to the editors of the N. Y. Observer, dated the 3d inst. says: "There is at the present time, and has been for some weeks past, an interesting work of grace in the Presbyterian church at Sagg Harbor, L. I. Many souls have within the last month been hope-

fully brought to Christ, and many others are inquiring what they must do to be saved. The first special indications of the divine presence were witnessed towards the close of March; a few weeks subsequently, on our fast day, these indications became more determinate, exhibiting unequivocal evidence of the presence of the Holy Spirit. It has since that time been silently and savingly (we hope) gaining upon the public mind. It excites no opposition: scoffers are silent; and, to a greater or less extent, all seem to feel its influence."

RELIGIOUS SUMMARY.

W. R. COLLEGE.—We understand that at the recent meeting of the trustees of this Institution, Prof. Gregg was transferred from the department of Mathematics and Natural Philosophy, to that of Sacred Rhetoric. Other appointments in the Theological and Collegiate Departments were made, and important measures in relation to the Library and Philosophical apparatus adopted.

A NOBLE PROPOSITION.—An individual has proposed to the Managers of the American Bible Society, to contribute to that institution the sum of *ten thousand dollars*, provided ten other persons will within five years contribute each a like sum. This proposition is made in good faith, and with fervent desire and prayer that it may be accepted. Will not those to whom the author of the Bible has given wealth and grace, read this proposition, look at the millions of destitute heathen, and inquire, "What is duty?"

Arthur Tappan, Esq. of New-York, has subscribed \$5000 towards rebuilding the Methodist Book Concern in that city.

The Ninth Annual Meeting of the American Temperance Society, will be held at Saratoga Springs, on Friday, the 5th of August. Members of the Society, and friends of temperance are invited to attend. Editors of papers, and periodicals throughout the United States, friendly to the cause of temperance, are requested to insert the above in their publications.

By order of the Committee.

J. EDWARDS, Cor. Sec. Am. Temp. Soc.

THE REV. JOSEPH WOLFF.—A letter dated Malta, January 27th, says: "Mr. Joseph Wolff, the indefatigable missionary to the Jews, embarked last week in the steam packet *Africau* from Alexandria. His object is to penetrate into Abyssinia and Timbuctoo, preaching the gospel to the Jews and Mahomedans through Egypt, and Yemen, and all the other countries through which he will have to pass.

Rev. Burt Baldwin was installed over the Congregational church in Ashfield, April 30th.

Rev. Samuel Lee, late of Sherburne, was installed over the church in New Ispwich, May 5th.

On Thursday evening the 5th inst. the Rev. Dr. John Breckinridge was inaugurated as Professor of

Pastoral Theology in the Theological Seminary at Princeton.

Rev. J. R. Arnold, late of Waterbury is soon to be installed at Colchester.

Rev. John Fowler, late of Binghampton, N. Y., has received and accepted a unanimous call from the 1st Church at Utica, and has already entered upon his pastoral labors.

It is stated that in China, there are 1500 temples of Confucius alone. The annual sacrifices of these temples are 5,800 sheep, 5,800 goats 27,000 rabbits, and 27,000 pigs. The luxury of the Chinese worship may be imagined by the fact, that more than 27,000 pieces of the richest silk are annually used in a temple of Confucius.

Rev. George Potts was installed over the Church Duane St., N. York, on Tuesday of this week.

THE RELIGIOUS INTELLIGENCER.

The Editor of the *Intelligencer* commenced his labors at the beginning of the year, feeling in some measure the importance of the work before him and his responsibilities. He does not suppose that, in these times of excitement and controversy, he has satisfied the discordant wishes of his various readers by the course he has pursued, yet he is conscious of having faithfully endeavored from week to week to make his paper useful; and the fact that the subscription list has been increased nearly fifty per cent within the past five months, is some evidence that his labors have not been altogether unacceptable.

He is not disposed to make any unwarrantable promises with regard to the future. No efforts of his, however, will be spared to adapt the Work to the wants of Christian families and to make it a source of religious instruction and improvement: and he is happy in being able to say, that several excellent writers have promised their aid, whose communications will give it additional variety and interest.

The Publisher feels that some apology is due to his Patrons for the inferior mechanical execution of the Work. This has been matter of regret to him from week to week, but circumstances have hitherto rendered it impracticable to remedy the evil. He has now made arrangements for having it within a week or two, printed with new type, and upon paper of suitable size and of superior quality.

He has published the Work for the first year at considerable pecuniary loss; yet believing that the interests of the Church require a religious weekly paper to be published here, and that the religious public will sustain it, he looks with confidence to an increase of his subscription as a remuneration for past and present sacrifices.

DIED.

In New York on the 14th inst. Andrew B. Coulter, in the 28th year of his age; Mr. William Nelson, aged 76 years.

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